

1907-1908.

TWENTY-FIRST ANNUAL REPORT

OF THE

Christian Literature Society for China (C. L. S.)

*(Formerly Known as the Society for the Diffusion of
Christian and General Knowledge
among the Chinese).*

For the year ending September 30th, 1908.

Head Office: 44, Boone Road, Shanghai.

Head Depot: 444, Honan Road, Shanghai, Mr. Theodore Leslie,
Manager.

General Secretary: Rev. T. RICHARD, D.D., LITT. D., Shanghai.

Hon. Treasurer in China: W. G. LAY, Esq., Shanghai, Postal Commissioner, etc.

do. in London: HONGKONG AND SHANGHAI BANK, 31, Lombard St.,
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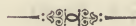


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CONSTITUTION

OF THE

CHRISTIAN LITERATURE SOCIETY FOR CHINA (C. L. S.)

[In 1877 the China Missionary Conference appointed the School and Text-Book Committee. Its Secretary, Rev. A. Williamson, LL.D., organized in 1884, the *Chinese Book and Tract Society* in Glasgow, and founded in connection with that Society in 1887, in China, the Society for the Diffusion of Christian and General Knowledge among the Chinese. In 1892 the *Chinese Book and Tract Society* of Glasgow, was succeeded by the *Christian Literature Society for China*. In 1906, the name in China was altered to the *Christian Literature Society for China*, in consonance with the home name.]

ARTICLE I.—The Society shall be named in English the “Christian Literature Society for China”; and in the Chinese language 廣學會.

ARTICLE II.—*Object*.—The object of the Society shall be: The publication and circulation of literature based on Christian principles, throughout China, her Colonies, Dependencies, and wherever Chinese are found—especially periodical literature adapted for all classes—as the resources of the Society may permit.

ARTICLE III.—*Membership*.—Any person may become a member on being proposed, seconded, and elected by a majority, at any of the meetings of the Society or of the Directors, and it is hoped all members will assist by subscriptions and otherwise.

ARTICLE—IV.—*Board of Directors*.—The Society shall be managed by a Board, consisting of a President, Vice-Presidents, Treasurer, Secretary, and of not less than six ordinary Directors resident in China, who shall be elected by the members at the Annual General Meeting, with power to fill up vacancies which may occur during the year.

ARTICLE V.—*Powers of the Board.*—The Board shall have power to determine its own Meetings, appoint Trustees (who may or may not be members of the Society), in whom any property of the Society may be vested ; also to devolve upon Sub-Committees, Local Associations, or individuals, whether members or not, such charge of specific portions of the Society's operations as may seem expedient or necessary.

The Board also shall have power to call Special Meetings of the Society, take such steps as may appear best to diffuse information regarding the proceedings of the Society, secure pecuniary contributions, defray out of the funds of the Society all expense connected with the work, and in general take whatever measures, consistent with the Constitution, as shall seem likely to promote the objects for which the Society is organized.

ARTICLE VI.—*Quorum.*—Five members of the Board shall constitute a quorum ; and the Chairman shall have a deliberative as well as a casting vote.

ARTICLE VII.—*Annual General Meeting.*—A General Meeting of the Members of the Society shall be held every year, at such place as the Directors may appoint, when a statement of the income and expenditure shall be submitted, together with a Report of the Society's operations during the preceding year.

ARTICLE VIII.—*Alteration of Constitution.*—The preceding Articles of Constitution can be altered only by a vote of two-thirds of the Members present, or duly represented at Annual General Meetings, and that only in the event of one month's previous notice having been duly circulated among the members of the Society.





PRINCE CH'UN, THE LATE EMPEROR'S BROTHER,
THE NEW EMPEROR'S FATHER,
NOW PRINCE REGENT.

The Christian Literature Society for China.

(FORMERLY KNOWN AS THE SOCIETY FOR THE DIFFUSION OF CHRISTIAN
AND GENERAL KNOWLEDGE AMONG THE CHINESE.)

21st ANNUAL REPORT, 1908.

I.—GENERAL OUTLOOK.

National conditions in the West profoundly affect the East. The leading telegrams in the newspapers of Europe appear a couple of days afterwards in the native press of Asia. Hence all mutual suspicion among nations professedly Christian, together with all increase of armaments to defend Christian nations from one another—indeed all prominence given to the arts of war rather than those of peace—has the inevitable result that non-Christian nations begin to wonder whether we have any moral practices to teach them that will be worth learning.

On the other hand, all instances of international affiliation, of mutual understanding and sympathy, cannot but help to commend the Gospel of the Prince of Peace.

Meantime, however, the East is awaking to what it deems its humiliation at the hands of the West, while the movements toward a constitution in Turkey and other lands have also become factors of influence in China and the East generally. To be **free from all foreign authority**, and **from absolute monarchy**, has become the dual ideal of the increasing body of ardent students in China. And with this aim, there has also been a marked tendency to try to resuscitate Confucian ethics into a living force. In Japan, whilst some are striving to revive Buddhism, various leading statesmen have uttered their deep conviction that no religion but **Christianity** possesses the dynamic forces of progress, in the things that matter most, for their land. And not only the Government universities but private and even Buddhist colleges have started the study of **comparative religion**, in order to find out the best.

2.—CHINESE OUTLOOK.

The most remarkable step in the whole Empire this year has been the vigorous efforts put forth for the stamping out of opium-smoking. So drastic have been the measures taken that many confirmed opium-smokers, including high officials, have made earnest efforts to break off the habit. The Government is now proceeding to reduce, and it is hoped, finally to extinguish the cultivation of the poppy, while morphia and hypodermic syringes, are now by international agreement forbidden to be imported into China.

The various Viceroys and the Peking Board of Education are, amid many difficulties, and in spite of many obstructionists, making fair progress with the work of introducing the New Learning. Some of the old Exami-

nation halls, covering acres in extent, have been pulled down to give place to large Normal Schools, and the rest are now disused and will follow suit in due time. Lack of trained men, proper Text-books and lack of adequate funds are three of the chief obstacles. The stream of Chinese students which has been setting so strongly towards Japan is slackening, but will likely continue for some years to come. Those who return, furnish the chief source of supply for teachers. Besides these, the Government is sending selected students to Europe and America, with assurance that these on their return will be asked to undertake important posts. We have heard that the part of the Boxer indemnity remitted by the United States is to be used to support these students on a regular system.

The Postal and Telegraph systems grow with amazing rapidity, and now even Thibet is connected with the rest of the world by wire. Railways, some entirely built and managed by Chinese, are being rapidly pushed forward. Shanghai will soon be connected with Hangchow. The Tientsin-Pukou near Nanking Railway is begun. Various extensive spurs, East and West, are being thrown out from the great Peking-Hankow Line. Shansi, Shensi, Szechuen, Kiangsi and other provinces are projecting or actually constructing lines of their own. New industries on foreign lines, and commercial companies e. g. life and fire Insurance Companies, are springing into life everywhere. Banks, with large and inflated issues of bank-notes produced by foreign methods, add to the confusion of the currency which seems as far as ever from much-needed reform.

The promise of a Constitution is renewed from time to time, though China realizes that much must first be

done before it can safely and usefully be granted. In a word, the desire for reform which was once only cherished by a few leading men seems now to be practically universal, and in some cases it amounts to a "craze" for change and novelty. Even the old ethical standards are in danger of eclipse, ere new and higher ones have had time to take their place. The problem as to how to effect genuine reforms taxes the wisest thought of those who anxiously desire them, and unless China listens to the teachings Western experience we offers, we see nothing but despair and disappointment in store for her.

3.—C. L. S. OUTLOOK.

Thanks to the generosity of our home supporters, we were able to buy a good site for offices on North Szechuan Road Extension last year, and now by their further timely help and especially through the gift of the late **Sir Thomas Hanbury**, K.C.V.O., who willed us Taels 20,000,* we decided to proceed with the erection of Offices. The foundation stone was laid by our Chairman, Mr. H. E. Hobson, Commissioner of Customs, Shanghai, on July 29th, and the contractors promise the completion of the building by next May.

During the year we received a rather remarkable offer from a publishing syndicate in Shanghai. They proposed (1) to have a good Encyclopædia translated, (2) to have an extensive series of text-books for schools and colleges and (3) to have the best religious books translated, though they themselves were not Christians. They desired our Secretary to engage and manage their translating staff,

* Of this only Taels 18,000 has been paid, Taels 2,000 being reserved in case Legacy Duty is to be deducted.

they supplying all the necessary funds. The offer, which meanwhile has not gone further, was accompanied by a flattering opinion of our C. L. S. work as being so evidently shewn during twenty years to be for the good of China, that they trusted us entirely to manage their productions.

All Societies, as well as our own, now experience a depression in trade, owing to the fact that Chinese book-buyers for the nonce seem to seek for books issued with the name of purely Chinese firms on them. The increased competition but emphasises the need of more men, so that we may meet it by superior work.

Praiseworthy efforts towards **federation** of the many Christian Missions and colleges where workers of different denominations and nationalities are working, have been made this year. It is an epochmaking departure which will bind the scattered forces into one splendid whole. By union and co-operation, efficiency will be increased manifold.

4.—PUBLICATIONS OF THE YEAR.

The largest work published this year has been the late Rev. A. G. Jones' book on **Systematic Theology** in 10 Chinese volumes for use in the Mission Colleges of China. It is by far the most exhaustive book on Theology in the Chinese language. As Mr. Jones had died before final revision, this was carefully done by Dr. Richard.

The list of our new publications is as follows:—

	COPIES.	PAGES.
Leaders of Modern Industry, by G. Barnett Smith		
Edited D. MacGillivray	1,000	208,000
Scripture Idea of Sin and Salvation, Translated by Evan Morgan ...	2,000	148,000
* Christian Theology, by A. G. Jones and Timothy Richard....	1,000	842,000
Confucianism and Christian- ity, by Wang Ping Kun	1,000	126,000
Sir Oliver Lodge's Christian Catechism, Translated by Timothy Richard ...	1,000	60,000
The Threefold Secret of the Holy Spirit, by Alice M. Horne ...	1,000	76,000
Japanese Educational System... }	2,000	160,000
Marquis Ito and Corea ... }	2,000	106,000
New Creation of Plant Life, all Translated by Evan Morgan ...	2,000	128,000
Commentary on the Chinese Classics, Dr. Woods ...	1,000	205,000
Twelve Years' Programme, by Timothy Richard ...	10,000	160,000
Ta Tung Pao, Edited by W. A. Cornaby	195,000	7,800,000
Christian Review (Mon- thly) Edited by W. A. Cornaby ...	9,600	633,000
Total...	315,000	10,652,000

5.—REPRINTS.

Gordon's Quiet Talks on Prayer... 2,000 216,000

6.—IN PRESS.

The New Life of Christ.

The Life of William Muirhead, D.D.

A Primer of the Peace Movement.

Aid Book to Engineering Enterprise.
 Select Masterpieces of Biblical Literature.
 The Railways of China.

7.—SALES.

Depôt Sales	\$5,695.73
Editorial Department	413.88
Periodicals (1907)	4,755.00
do. (1908)	5,894.12
West China Sales	636.95
	<hr/>
	17,395.68
Half price for Libraries	980.61

8.—GRANTS ... \$353.76

Of which the value of \$214 was sent to Canada for the Chinese there, at the request of Mr. Moyes.

9.—DISTRIBUTION OF LITERATURE.

The advocates of violent changes have created a vicious taste by republishing the literature which produced the French Revolution, and not a few of the Chinese students want a short cut to power and influence, which they conceive is possible only by sanguinary revolution.

Against this strong tide, led by men imperfectly acquainted with the history of the world, we endeavour to circulate literature advocating peaceful reforms all over the land. Owing to the re-organization of education, it is no longer possible to distribute our books to the large masses of students who used to assemble periodically for examination. But China has new post offices. Through them many of our books were sent to the leading man-

darins, and 10,000 pamphlets to the students in the various provincial colleges. Letters were sent to old friends among the leading statesmen on the importance of religious liberty, education and other reforms and we were cheered by the issue of an Edict on somewhat the lines we proposed. (See also appendix on Dr. Richard's trip.)

Information was sent to the great Universities in England and America about the number and quality of teachers needed in New China.

An appeal was made to the Church at home to send out some of the most eminent Christian leaders from the West, to come as ambassadors of the Kingdom of God to the Far East, examining the conditions here with a view to the carrying on of work on more efficient lines.

Appeals have been made to missionaries for a more thorough and systematic understanding of the religious ideals of the Far East, so as to remove many existing barriers and to greatly increase our influence by a more sympathetic attitude.

Circulars have been issued to heads of schools and colleges in China and others to encourage a more systematic plan of studying Christian literature than has been the rule in the past.

We are hoping to engage **Colporteurs** to sell our publications, but this must await the arrival of our new Manager.

10.—OUR STAFF.

Mr. MacGillivray, feeling that the Life of Jesus Christ needs ever fresh presentation, spent a year studying the most recent authorities, and his book is now

奉恩鎮國公載澤



H. R. H. DUKE TSAI TSE.



in the press. It is many years since Dr. Williamson gave us his Life of Christ, but much water has flowed under the bridge since then. He has also been a weekly contributor to the Ta Tung Pao, the most noteworthy contribution perhaps being a free rendering of Principal Falconer's address to the Graduation class of Toronto University. We hope that the students in the new schools will greatly profit by this fine specimen of a Western savant's advice to his students. The "*Chinese Recorder*" has also been helped by his taking charge of the "Books in preparation" and "Book Review Department."

Mr. Cornaby, who returned from furlough in the early spring, has resumed the editorship of the Ta Tung Pao which was carried on in his absence by Mr. Morgan. The Ta Tung Pao is a weekly magazine of 38 octavo pages. Its contents include:—Leading articles, editorials on current events, translated chapters on moral philosophy, public health, National constitutions, education, capitalism, engineering, agriculture, national life in some country outside China, miscellanea, and news of the week. A Christian feeling pervades the articles, and papers on directly Christian topics occur at frequent intervals. One special feature of the magazine is that each number contains, as a frontispiece, a portrait of some Chinese or Manchu notable, sent by himself (on application) and nearly always with a letter of commendation, which is also published.

The "public" reached by this magazine includes one of the Princes, all the Viceroys and Governors of the provinces, besides, 2,500 copies subscribed for by officials, and some thousands of educated readers in all the provinces of China, in Australia, Borneo, Brazil, British Guiana, Burma, Canada, Formosa, Japan, Java, Korea, Malaya,

New Zealand, Penang, Sandwich Islands, Singapore, Transvaal and several cities of the United States.

The "*Christian Review*" under the editorship of Mr. Cornaby continues to supply the best current sacred literature for the help of native pastors and workers.

In April **Mr. Morgan** left for England for six months. We are glad to report that he has secured Mr. Leslie, a first-class man, as our business Manager on a five years' agreement. He is expected to arrive early in December. Mr. Morgan, too, has returned to help us with his characteristic energy and will take up fresh work.

Mr. Cardwell has continued to look after our printing and many details with his usual efficiency.

Miss H. C. Bowser has been engaged in the wider distribution of our literature and has secured the co-operation of about fifty missionaries in different parts of the country who make our books known in colleges, schools and book-shops. She has also been fostering good reading by the formation of Reading Circles.

By the return to England of the **Venerable Archdeacon Moule**, we have lost one of our most valued contributors whose place will not be easily filled. But his translation of Dean Goulburn's *Personal Religion*, and of the Bishop of Durham's *Jesus and the Resurrection*, will remain as permanent preachers in his absence. We hope the C. M. S. may soon set aside another to be his literary successor in China.

II.—MANY EXTRA LITERARY MEN NEEDED.

When we bear in mind that a **Chinese publication syndicate**, apart from that mentioned in par. 3, has raised about half a million Mexican Dollars for its new work,

and that **another** publishing **syndicate with the support of Japan** has a capital of 750 thousand Mexican Dollars, we see what the Commercial men of China and Japan consider adequate for China's need, and that the support given by the missionary societies to literary work of less than 10 men is preposterously inadequate.

Owing to the magnitude of this task, the **West China Conference**, representing the three Western provinces, asked for **fifty missionaries** to be set apart for literary work for them alone. According to this estimate the 18 provinces should have 300 literary men. The **Greek Church in Japan**, besides those who occasionally devote themselves to literature, have **three men** set apart entirely for this work. If the sixty Missionary Societies in China were each to follow their example we should then have 180 literary men, with some hope of doing something adequate from a literary point of view.

But there still seems to be a great disproportion in the division of the forces. There are over 200 medical missionaries, over 200 educational and over 3,000 evangelistic missionaries, but **only some ten literary** workers. If the other Missions would follow the example of the ENGLISH BAPTISTS, who give *two men* to help in this work for the good of all missions, our department would be more adequately cared for. We were much cheered by the visit of the DEPUTATION of the English Baptist Missionary Society; viz., Rev. C. E. Wilson, B.A., and Rev. W. Y. Fullerton. We also expect to welcome Pastor Paul Kranz back in a few days.

We are glad to report that the **American Presbyterian Mission** (North) in Central China has chosen one of its young men and unanimously recommended

their Board to appoint him to co-operate with us, after his furlough shortly due.

We would also strongly recommend the representatives of the **Laymen's Missionary Movement** to consider this weak point in missionary organization. China has a larger population than ten Great Britains or five United States. When Christian truth and its bearing on the progress of the nations is properly presented to the Chinese, we have seen it spread like a forest fire.

It is with the greatest pleasure we hear that the **Religious Tract Society** of London has generously proposed to raise £20,000 for Christian literature in China. We hope the R. T. S. Deputation (the Rev. A. R. Buckland, M.A., and Sir Charles J. Tarring) which is expected to visit China in November, will recommend the appointment of a large Committee of able men to prepare high class literature and an Agent to publish and circulate this, and thus carry out the views of the Conference in regard to Christian literature in general.

12.—HOME SUPPORT.

Hearty thanks are rendered to the Arthington Trustees, the Managers of the Rayner Trust, and all our old friends in Scotland, London, Liverpool and elsewhere. We are able now to do much more than in the past by their generous support.

13.—IN MEMORIAM.

As we go to press news has come to hand of the death of our friend the Rev. J. Cumming Brown of London. For many years he devoted much of his time to promote the interests of our Society at home with great enthusiasm. (See Resolution in appendix).



HIS EXCELLENCY T'ANG SHAO-YIH,
SPECIAL COMMISSIONER TO THE UNITED STATES.



14.—SUBSCRIPTIONS AND DONATIONS.

Beaman, W. F.	\$20.00
Sausmarez, Sir H. de	20.00
Biggin, T.	10.00
Lacy, W. H.	10.00
Bryan, R. T.	10.00
Ekvall, D. P.	10.00
Bethune, E., Canada	Gold \$2= 4.49
Green, J. R., Canada	Gold \$28= 62.92
Dowie, R. G.	10.00
Fee, G. E.	10.00
Irvine, Elizabeth, Miss	10.00
Goddard, J. R.	10.00
Bland, J. O. P.	10.00
King, W. D.	10.00
Duryee, L. W.	25.00
Hamilton, A. J.	10.00
Progress	Tls. 100= 135.13
Taylor, E. H.	10.00
Ohlinger, F.	10.00
Jaffray, R. A.	20.00
Hobson, H. E.	25.00
Heffer, C. F.	10.00
Seaman, J. F.	10.00
Ker, W. P.	10.00
When, Edward	Tls. 50= 67.84
Clayson, W. W.	20.85
Barchet, S. P.	10.00
Hutchison, H. D.	10.00
Wright, A.	20.00
Mowatt, A. J. Honan	10.00
Horne, A. M., Miss	10.00
Bashford, Bishop G. W.	26.00
Wellwood, R.	10.00
Hodges, F. E.	10.00
Fee, J. E. (for 1909)	10.00
Anon.	10.00
Little, Mrs. Archibald	Tls. 20= 27.28
Walsh, W. S. Pakenham.	10.00
Huntington, D. T.	10.00
Stelle, W. B.	10.00
Lyon, D. W.	10.00
St. Paul's Cathedral, Hankow.	5.25
Hill, J. K.	Tls. 15= 20.73
Fitch, J. A.	20.00
Beach, J. G.	1.14
Clayson, W. W., 2nd.	45.21
Glazier E. G.	245.75
Wallace, J. H.	10.00
Scholes, T. W.	10.00

Bowser, Miss Hilda H	\$20.00
Inglis, J. W.	10.00
Steele, Mrs., Canada	Gold \$10= 23.67
Sallee, W. E.	15.00
MacGillivray, D.	30.00
Hayes, Wm.	10.00

\$1,215.26

Robinson, Edward, Bristol.....	£200	\$2,059.37
C. L. S. Glasgow	130	1,365.65
C. L. S. Glasgow	125	1,313.05
C. L. S. Glasgow	20	210.02
Arthington Fund.....	500	5,530.29
R. T. S. London	25	268.92
Napier J. S., Legacy, Glasgow	100	967.86
Rickett, W.R., Legacy, London	250	} 5,400.76
Jackson, Mary L., Legacy	90	
Pullar, G. F., Bld. Fund.....	100	
C. L. S. London	60	
Baptist Missionary Society	220	2,386.22
C. L. S. Glasgow	180	1,952.28
London Missionary Society	300	3,362.60
C. L. S. London	300	3,346.44
C. L. S. London	200	2,221.89

\$30,885.35*

Sundry Donations as per List..... 1,215.26

\$31,600.61

*Note see London Report.

15.—SHANGHAI DEPÔT ACCOUNT.

Dr.

FOR THE YEAR ENDING SEPTEMBER 30TH, 1908.

Cr.

	\$		\$
Furniture ..	305 00	Balance 1907 ..	1,686.47
Freight and Duty ..	38.72	Electros, Hire of ..	42.00
Electros and Photographs ..	62.01	Interest ..	70.37
Discounts ..	1,927.68	Refund ..	5.50
Refunds ..	8.43	Sales Editorial Department ..	413.88
Binding ..	75.00	Sales Depot ..	5,695.73
Salary ..	100.00	Sales Ta Tung Pao... ..	10,145.69
Coolie Hire ..	5.16	Sales Christian Review ..	503.43
Postage ..	930.67	Sales West China ..	636.95
Printing ..	9,363.04	Exchange (Gain in) ..	80.16
Stationery ..	8.20	Sundry Debtors ..	1,002.80
West China Account ..	311.91	Advertisements ..	1,267.00
Rent and Taxes ..	378.00	Suspense ..	12.31
Advertisements ..	83.15	Postage Stamps ..	29.52
Prize Money ..	37.00		
Loss in Exchange ..	34.26		
Balance at Bank ..	7,809.10		
Cash in Safe ..	11,448		
		Total \$...	21,591.81

[15]

I certify that I have examined Vouchers and
Ledger and found all in order and correct.

J. E. CARDWELL.

E. J. NEWMAN,
Hon. Auditor.

16.—Editorial Department in Account with the Treasurer.

Dr.

FOR THE YEAR ENDING SEPTEMBER 30th 1908.

Cr.

To Treasurer	\$				By Chinese Writers' Salaries	\$
"	7,307.30	" Office Salaries	...
"	2,767.57	" Bonus	...
					" Honorarium	...
					" Foreign Books	...
					" Furniture	...
					" Postage	...
					" Coolie Hire	...
					" Telephone and Telegrams	...
					" Sundries	...
					" Light, Water and Fuel	...
					" Newspapers	...
					" Taxes	...
					" Periodicals	...
					" Stationery	...
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[16]

I certify that I have examined Vouchers and Ledger and found all in order and correct.

E. J. NEWMAN,
Hon. Auditor.

J. E. CARDWELL.

17—CHRISTIAN LITERATURE SOCIETY FOR CHINA. IN ACCOUNT WITH THE HONORARY TREASURER.

Dr.

FOR THE TWELVE MONTHS ENDING 30TH SEPTEMBER, 1908.

Cr.

	£	Sh.
Editorial Department: Grant for Expenses	10,074.87	...
Rent for 12 months	1,221.01	...
Grant to West China Depot	271.51	...
Insurance on Stock of Books, etc...	268.09	...
Loan to Four contract payments for work done on behalf of new C. L. S. Building	9,150.15	...
Building a/c: Architect's Commission on three Contract payments of above	356.03	...
Municipal Council: Part payment for making sewer...	136.61	...
	£...	38,445.96
By Balance in Bank 1st October, 1907	...	6,526.29
" Subscriptions as per Appended List	...	1,215.26
" Other subscriptions as per Appended List	...	6,860.44
" West China Depot remittance	...	25.00
" Christian Literature Society, Glasgow:	£145	...
Gentlemen's Branch for General, Purposes	20	...
" " " Depots	130	...
Ladies' " " Special Work	£275	2,888.72
Gentlemen's Branch	£175	...
Ladies' "	5	...
	£180	1,952.33
" Christian Literature Society, London Branch	£150	1,620.22
" " " "	300	3,346.44
" " " "	200	2,221.89
" Arthington Fund	250	2,603.02
" " " "	250	2,837.27
" London Missionary Society	200	2,250.15
" " " "	100	1,112.45
" Religious Tract Society, London	25	268.92
" Baptist Missionary Society	220	2,386.17
" Interest at 2% Hongkong & Shanghai Bank, 31st Dec. 1907	...	86.17
" " " 30th June 1908	...	155.22
	£...	38,445.96

BUILDING FUND ACCOUNT.

	Sh. Tls.
Hongkong and Shanghai Banking: Deposited for one year at 5% per annum due 27th May 1909	18,000.00
	Sh. Tls. ... 18,000.00
By Sir Thomas Hanbury, K. C. V. O. Legacy	...
	Sh. Tls. ... 18,000.00

Audited and found correct.

J. FETHERSTONHAUGH.

J. CUBBON,

Honorary Treasurer.



APPENDIX I.

RESOLUTION REGARDING THE LATE REV. J. CUMMING BROWN

The Directors of the Christian Literature Society learn with deep regret of the sudden home-call of the Rev. J. Cumming Brown. His interest in the C. L. S. began in Edinburgh some eleven years ago. After he moved to London he served as Hon. Secretary of the London Committee and editor of "China." Mr. Brown devoted himself with rare enthusiasm to the promotion of interest in our work at home and recently paid a long visit to China for the purpose of observing all branches of mission work at first hand. His place will be difficult to fill, but God buries His workers while His work goes on. The Society tenders Mrs. Brown its kindest sympathy in this her hour of bereavement, and prays that the memory of her husband's unselfish life may be a solace and an inspiration to her and all who knew him.

APPENDIX II.

A MODERN MISSION TRIP IN CHINA.

(BY THE REV. DR. TIMOTHY RICHARD.)

Shanghai, June 9.

China is passing through a great crisis, which is watched keenly by all the world, as it affects the world more deeply than the movements in any other land. I have taken a five weeks' trip through North China in April and May. I present some features which may be of some general as well as missionary interest.

Formerly coolies despised our message; now statesmen are glad to converse with us.

I started from Shanghai in April, bearing with me 500 copies of a twelve years' programme for the material, social, intellectual, and spiritual welfare of China, whereby she could be enriched fifty millions sterling per annum for the relief of her poor, could secure immunity from internal revolutions and external invasions, could raise an army of thinkers able to compete with the rest of the world, and could secure the highest spiritual development that is in the world, without which there could be no stability in any other department.

I called on the Viceroy of Nanking, who rules some eighty millions; he was most friendly, and had invited all the leading mandarins and a few of the gently, about fifty in all, to meet me, and asked me to address them. At the close, I presented ten copies of my book to the Viceroy, which he immediately distributed among the officials.

Proceeding to Wuchang, I called on the Viceroy there. He rules over fifty millions, and was about to leave to be Viceroy of Szechuen, where he will rule over sixty millions. He was deeply concerned for the welfare of China, and especially with the lack of competent rulers which he strives to remedy by fostering modern education.

Passing on from Wuchang to Peking by train, I had important interviews with two Princes and three of the leading statesmen there; I was much depressed by the pessimistic felling of all. Those who had had power when they were Viceroys complained that they were hardly able to do anything in Peking owing to the obstruction of the reactionaries, who are for the most part ignorant of the world forces and how to deliver their country from continuing to go down from bad to worse. The only hopeful thing about Peking is that a few there are earnest reformers; but even they are much hampered by the old national conceit, without world knowledge or experience. Leaving Peking with a sad heart I went on to Taiyuenfu in Shansi. Formerly this journey took a fortnight to get over, but now, leaving Peking at 7 in the morning, I reached Taiyuenfu at eleven the same evening. That is an immense boon to the Shansi Province—speedier and cheaper transport by rail.

Thirty years ago Joshua Turner, myself, and others were bearers and almoners of about £60,000 raised by the Lord Mayor of London and foreigners in China in the greatest famine ever recorded in history. We then suggested the building of railways, the opening of mines, the starting of new industries and modern education, as capable of averting any repetition of such a famine. But after two years of preaching and teaching and lecturing to the leaders of the province, I found only a few intelligent men ready to reconsider the value of their civilization and to adopt some of the institutions of Christendom, while the rest were wrapped in dense ignorance and inveterate prejudice against everything foreign. I left the province twenty years ago with a sad heart at the prospect.

But to-day I find that a marvellous change has taken place there. They have not forgotten the charity of foreign Christians. On arriving at the station in Taiyuenfu, near midnight, I found that all the leading officials and gentry had sent their servants with cards of welcome. I was invited to address over 2,000 students from twenty-five different schools and colleges in the capital, but with students from every county in the province. Each school came in its respective uniform, some in mauve, and some in white, flying great banners and marching to the music of two bands. As there was no building in the city large enough to hold them all, they met in a great square in front of the museum, and I addressed them from the verandah on the second storey of the museum. On my right on the verandah were about half-a-dozen of the gentry, and on my left were the foreign professors of the University.

I was introduced to the students in a very kind speech by the chief of the gentry, who holds the highest literary degree the Empire confers. He said that our suggestions made to them more than twenty years ago had not been forgotten, that they had now commenced to act on them, and that all the schools and colleges in the city had as teachers many men who had been trained in our University; he wanted to show how grateful they were for the instruction given there, and he had gathered them to hear any further instruction we had to give them; for, he said to the students, we desired not only the good of Shansi Province, but also the good of all the Chinese Empire, and the peace and prosperity of all nations.

After the President of the University and another of the gentry had spoken a few words re-emphasizing some of my remarks, the students dispersed in the same orderly manner as they came, each school marching out under its respective colours to the sound of music.

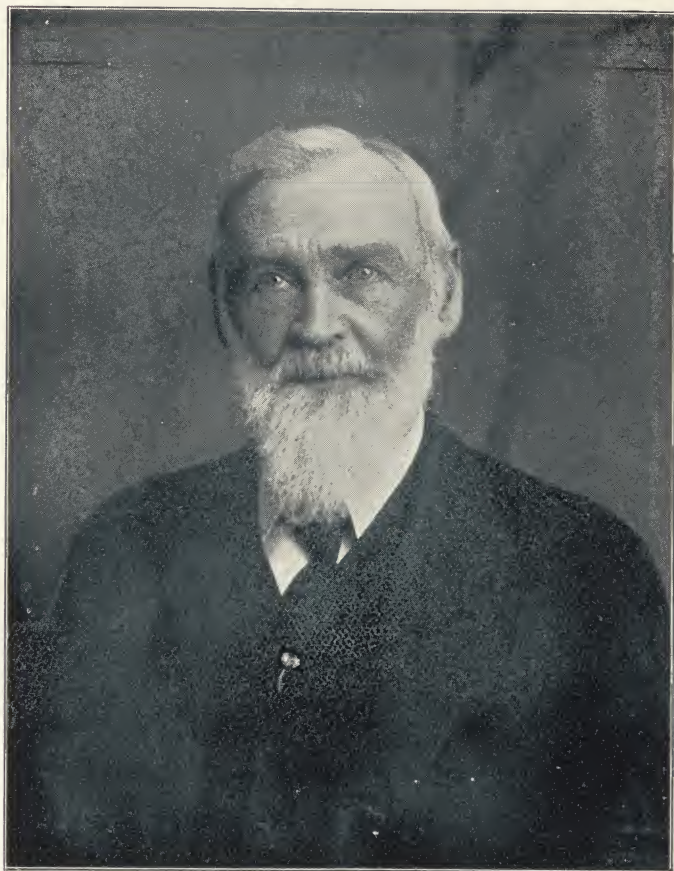
On Sunday I attended our mission church service and found that the building, though only lately finished, cannot properly hold the congregation; so many had to stand. The people want to know the secret of our love for them. They find it in the spirit of our Saviour.

Not only to the Viceroy on the Yangtze, but also to a number of the leading statesmen in Peking and the officials in Shansi, did I distribute my programme for the uplifting of China.

On leaving Taiyuenfu at 10 o'clock at night with Mr. Turner, my friend and colleague, the leading officials were there in full robes to bid us good-bye. Thus, notwithstanding so much stagnation in Peking, we feel profoundly grateful that the seed sown in much discouragement, sorrow, danger, and death (200 foreigners were massacred by the Boxers in 1900) has now taken root in the province, so that we can see plainly that the Kingdom of God is already come and is being rapidly established. It is but meet that the churches at home should sing "Te Deum" for God's glory, and note also that nothing connected with the University costs a cent to any missionary society.

Our missionaries here tell me that the teachers in our Christian schools both for boys and girls are in such demand for the Government schools that they cannot supply a tithe nor a hundredth part of what is needed. The late deputation here has testified that the deep gulf which formerly separated the missionaries and the Chinese is being bridged over by the University. What is going on in Shansi is taking place to a large extent in every province in spite of the ignorance of the Central Government.

Would that all the missions in China would unite and have a model University in each provincial capital in the Empire, and begin this very year wherever none exists already.



REV. C.W. MATEER, D.D.



APPENDIX III.

THE LATE EMPEROR AND EMPRESS GRAND DOWAGER'S
LAST EDICTS

THE NEW EMPEROR'S FIRST EDICT

*By Telegraph from Peking. In the main from the
"North-China Daily News."*

November 14, 1908.

VALEDICTORY MANIFESTO OF EMPEROR KUANG HSU.

(1) It was owing to the exalted love of Our Imperial mother, Our canopy and support, that the Divine Vessel (the Throne) was bestowed upon Our keeping. Having set foot in Our childhood upon the Throne, We succeeded to Our great heritage in reverent devoutness, from the moment of Our accession. We looked on high for guidance to the ancestral precepts of the Sacred Ones before Us, and, in devotion to Our Government, and love toward Our people, made the fear of Heaven and the example of Our forefathers the mainspring of every act. Conscious of Our own deficiency, We have not dared to do ought but labour late and early with anxious application. To be unwearied day by day has been Our single purpose. We have tried to adjust international relations and establish harmony between the churches and people. We have striven earnestly to advance toward the highest path of order. Whenever, in times of visitation by flood or drought, Our governors in the provinces have prayed Us to remit taxation or bestow relief, the immediate outpouring of Our bounty has in no case been withheld. We have established schools, reorganized the armies of the State, encouraged industrial enterprises and revised the laws of the Empire. The anxious care that in the seclusion of Our palace has filled Our breast must have been witnessed by Our ministers and people throughout the Empire.

Our bodily constitution has through Our life been strong; but since last autumn We have been frequently indisposed and for some days past Our strength has gradually failed, until the hope of recovery has passed away. We recognize in this the will of Heaven. Mindful of the grave interests of the dynastic line, We feel that it behoves Us to transmit Our charge to worthy hands, and We have now received the

benign mandate of her Majesty the Empress-Dowager, in these words:—
 “Let Pu Yi, the son of Prince Chun, be adopted as heir to the Emperor Kuang Hsü and enter upon the inheritance of the great dynastic line, as Emperor by succession.” Our Imperial successor is virtuously disposed and filial, and endowed with bright intelligence. We are assured that he will know how to accept with reverence the trust that is bestowed. It is Our hope that Our Ministers and servants, civil and military, will unite in upright and loyal efforts, each zealous in the discharge of his allotted duty, that thus they may uphold for Our adopted successor a more and more glorious rule. If this be done, the cravings of Our breast will be assuaged.

In obedience to former usage, let the robes of mourning be laid aside at the end of seven and twenty days. Be this proclaimed throughout the Empire for the information of all.

(2) Decree in the name of the Empress-Dowager appointing Shih To (Prince of Li), Kuei Pin (Prince of Jui), Na-yen-tu (a Prince and Dzassak of the Khalka Mongols), Tsai Tséh (President of the Ministry of Finance), Shih-Hsü (Grand Secretary), Yuan Shih-kai (President of the Waiwupu), Pu Liang (President of the Ministry of Rites), Chi Lu and Tsêng Ch’ung Comptrollers of the Imperial Household) to arrange the obsequial rites. They are to perform their duty with the solemnity that is fitting.

(3) Decree in the name of the Empress-Dowager stating that whereas His Majesty the Emperor has ascended upon the Dragon to be a guest on high, without offspring born to his inheritance, no course has been open but that of causing Pu Yi, son of Prince Chun, to become adopted as the son of Emperor Kuang Hsü, and to enter upon the inheritance of the great dynastic line as Emperor by succession.

(4) Decree in the name of the Empress-Dowager commanding that Pu Yi be adopted as the son of Emperor Kuang Hsü. Pu Yi is to enter upon the inheritance of the great dynastic line, as Emperor by succession.

(5) Decree in the name of the Empress-Dowager stating that in consideration of the fact that his Majesty who has succeeded to the Throne is at present of a tender age, and moreover that in times so filled

with trouble the Princes and Ministers cannot be left without a source to look to authority, the Prince Regent should take up the reins of government, until his Majesty who has now succeeded shall have fulfilled the period of his education, when the government will forthwith be returned into His hands.

INAUGURAL DECREE.

(6) Decree of the Emperor, in compliance with the Command of the Empress-Dowager stating that on the 21st day of this moon (the 14th day of November, 1908) at the *yeo* hour (5-7 p.m.) His Majesty Emperor Kuang Hsü departed this life, ascending upon the Dragon to be a guest on high. Her Majesty the Empress-Dowager has commanded Us to enter upon the inheritance of the great succession. Prostrate upon the earth We bewailed Our grief to Heaven, vainly stretching out Our hands in lamentation. For four and thirty years, as We in humility reflect. His Majesty now departed reigned under the Canopy of Heaven. In reverent observance of the Ancestral precepts He made the counsels prompted by maternal love His guide, applying himself with awe-struck zeal to the toilsome performance of His duty. For not a single day, in reverence for Heaven and in obedience to the ancestral pattern, did He cease to be inspired with devotion in the cause of government and love on behalf of His people. He gave the charge of office to the attached and wise. The welfare of the people and the policy of the State were ever present in His inmost thoughts. Sincere in the deepest measure must be, at this time, the grief and lamentation of all to whom the breath of life is given. Not in words can We give expression to the sadness which pierces Our heart and shows itself in tears of blood. Grave in Our mind is the trust bequeathed, the burden of which is charged upon Our unworthy person; yet know We that We are able to depend, in Our Capital and throughout the Empire, upon Our Ministers and servants, high and low, in the ranks of the civil and military administration. Unitedly they will strive in uprightness and loyalty to maintain on Our behalf an ever improving rule. It behoves the Government of all the provinces to bear a gentle sway over the people committed to Our charge. Thus will consolation be administered to the soul in Heaven of his Majesty now departed. Fervent is Our hope that this may be!

For the observance of the rites of mourning, We have reverently received a charge, by the testament of his Majesty now departed, that in obedience to previous usage the mourning garb be laid aside at the end of seven and twenty days. To do this Our feelings, in very truth, will not consent. We shall observe with reverence in strict adherence to the rule of ancient time, three years of mourning, that expression may in some slight part be given to the grief that fills Our mind.

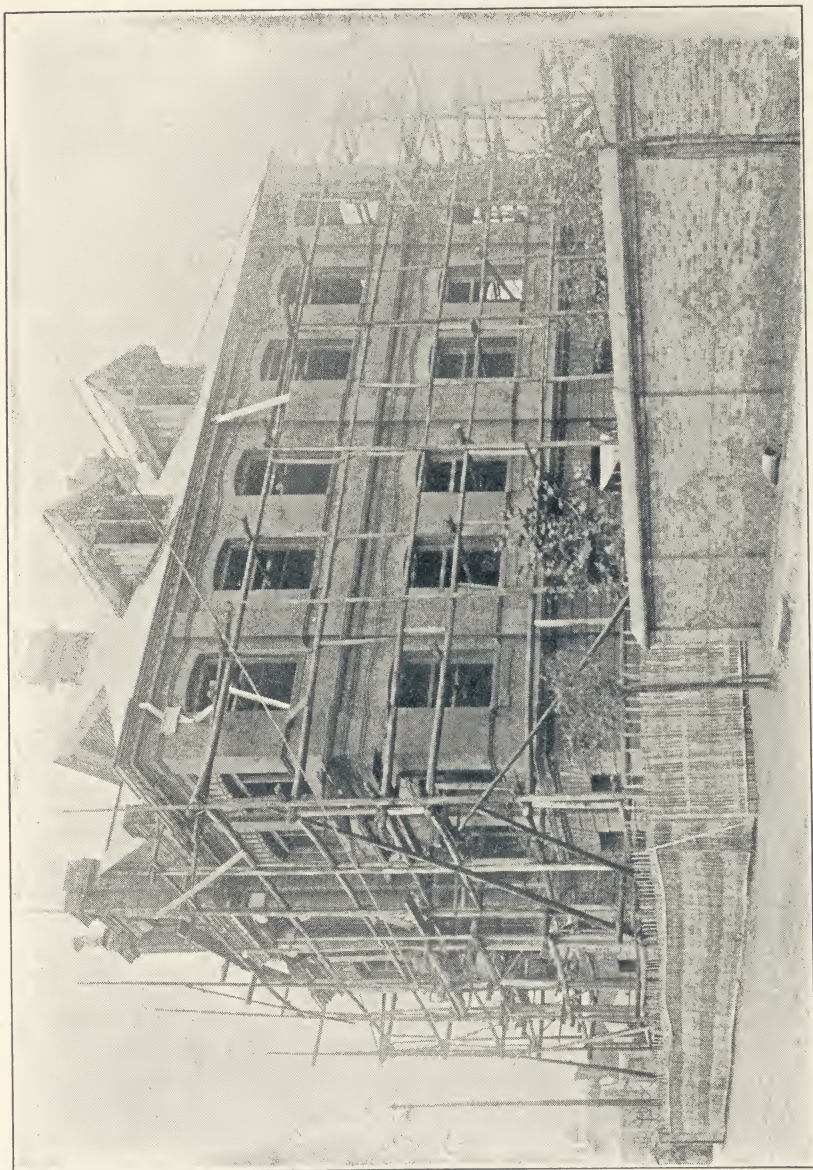
As regards all the acts of sacrifice and worship prescribed by canon for the Temples of the State, it is fitting nothing be diminished in the allotted ceremonial on account of the present mourning. Let therefore the departments that are concerned assemble to decide what steps it is right to take, as former precedent directs, for the appointment of officials reverently to discharge the duty on Our behalf, or for Our personal performance of the ritual, and make report to Us thereon. Let the rites of mourning to be observed by the officials and the people throughout the Empire be conducted in conformity with the established rule. Let this be promulgated for the information of all in Our Capital and throughout the Empire.

(7) The Empress Dowager is made Empress Grand Dowager and the Empress (widow of the late Emperor Kuang Hsü) is made Empress-Dowager.

(8) In the 3rd moon of the 26th year of Tao Kuang (1864) His Majesty the Emperor Suan Tsung Ch'eng, Our Imperial Ancestor, issued a special edict, in the following terms:—

“The two names [given to an Emperor] should not be capriciously altered in demonstration of respect. Henceforward, on a successor to the Throne being declared, let the first character of his name, as before, remain unchanged; neither let any diminution be made in the strokes of which it is composed. As regards the second character, let decision be taken at the time with reference to the stroke that should be dispensed with. Let this be enrolled among the fundamental institutes.”

This having been reverently received, We now, in respectful obedience to the will of Our august predecessor, ordain that the first



THE NEW OFFICES OF THE C. L. S.



character of the Imperial name be written as before, without necessity of alteration. For the second character, let the last stroke be omitted, and alteration as a token of respect be made by writing the character 儀. All books that have been printed before the issue of this Decree remain unaffected by it.

(9) Whereas in the thirteenth year of T'ung Chih (1874) on the decease of His Majesty the Emperor Mou Tsung Yi, His Majesty now departed excused, in conformity with precedent, the Manchu Generals, Viceroys, Governors, Commanders-in-Chief, Provincial Treasurers and Judges, together with the Comptrollers of the Salt and Customs' revenue and Superintendents of the Manufactories, from the duty of coming to the Capital to do homage before the Imperial sarcophagus—now, inasmuch as His Majesty has departed this life and ascended to the empyrean heights, let all the high officials concerned take note that they need not ask permission to come to the Capital to do homage before the Imperial coffin, to the end that no neglect be entailed in the functions of their office. What is incumbent upon them is that they do exert their efforts for the complete fulfilment of their duty, and thus show themselves not unworthy of their trust. The mere form of ceremonial observance is not that which is important. Let this be made known to all.

November 15.

Decree in the name of the Empress Grand Dowager stating that matters of high importance must be first referred to her Majesty by the Prince Regent for approval.

November 15.

EMPERESS GRAND DOWAGER'S VALEDICTORY.

In obedience to former usage, let the robes of mourning be laid aside at the seven and twenty days. Let this be promulgated for the information of all in Our Capital and throughout the Empire.

VALEDICTORY MANIFESTO OF THE EMPRESS GRAND DOWAGER.

(1) We were admitted to the Imperial Palace by Emperor Hsien Fêng. We came upon a time of internal troubles during the minority of Emperor Tung Chih when the country was infested with, and devastated by, the Miao and Mussulman rebels. In conjunction with the late Empress-Dowager Tz'e An, We used all possible means to improve the situation and We dared not to do aught but labour late and early with anxious application, in order that We might carry out the instructions of Emperor Hsien Fêng. Our Ministers and servants applied themselves with zeal to the performance of their duty and We subsequently contrived to bring the rebels into submission and to restore peace. During the minority of Emperor Kuang Hsü We showed Ourselves not unworthy of Our trust. The year before last We issued a Decree sanctioning the principles of Constitutional Government and during the present year We also promised to introduce a Parliament into the country within nine years.

Our constitution has through Our life been strong; but since the summer of the present year We have been constantly indisposed. Although We have been taken ill, the welfare of the people and the policy of the State have always been present in Our thoughts. We have been greatly distressed by the death of Emperor Kuang Hsü which event occurred on the 21st day of this moon. For some days past Our strength has gradually failed, until the hope of recovery has passed away. The Emperor is at present of a tender age and Our Ministers and servants, civil and military, should use their best efforts to uphold for His Majesty a glorious rule and to help Him to strengthen the country. The Emperor should perform His duty carefully and attend to His studies diligently, so that He may, in later years, follow the example of His forefathers. This is Our most sincere hope.

AN IMPERIAL EDICT.

(2) By command of the Empress Grand Dowager We have entered upon the inheritance of the great dynastic line as Emperor by succession and We are of a tender age. We have looked to Her Majesty to advise Us and bring Us up. We had earnestly hoped that the health of Her Majesty might remain sound, so that She might be able to work with

Us for the good of the country. To Our great sorrow We found that Her Majesty's health was growing worse, but We hoped that by the application of proper remedies Her Majesty might be restored to health and be able to assist Us in administering the Government. A relapse was caused by the ascension of Emperor Kuang Hsü to be a guest on high, which sad event occurred on the 21st day of this moon, and the health of her Majesty consequently became gradually worse until on the 22nd day of this moon (the 15th day of November, 1908) at the *wei* hour (1—3 p.m.) her Majesty expired. Not in words can We give expression to the sadness which pierces Our heart.

For the observance of the rites of mourning We have received a charge, by the valedictory manifesto of Her Majesty, that in obedience to former usage the mourning garb be laid aside at the end of seven and twenty days. To do this Our feelings will not consent, so We shall wear the mourning garb for one hundred days and reverently observe twenty seven months of mourning, that expression may in some part be given to the sorrow that fills Our heart.

We must, in obedience to the instructions which We have received from her Majesty, exert Our efforts for the fulfilment of Our duty and strive earnestly to strengthen the country, so that the spirit in Heaven of Her Majesty now departed may rest in peace.

With regard to the obsequial rites, Shan Chi (Prince Su), No-lo-ho (Prince of the 2nd order), Potisu (Prince of the Khara-ch'in Mongols), Lu Ch'uan-lin (Grand Secretary), Kuei Chün (Comptroller of the Imperial Household) and Ching Hou (Senior Vice-President of the Ministry of Rites) are ordered to decide what steps it is right to take, as former precedent directs, for the appointment of officials to discharge the duty on Our behalf or for Our personal performance of the ritual, and to make a report to Us thereon. Let this be made known to all.

November 16.

(1) Pu Wei (Prince of Kung) and Pu Ting (President of the Ministry of Agriculture, Works and Commerce) are hereby ordered to arrange the obsequial rites in conjunction with the commissioners already appointed.

(2) Inasmuch as the Empress Grand Dowager Tz'e Hsi has passed away, let all the Tartar Generals, Viceroy, Governors and other officials of the various provinces take note that they need not ask permission to come to the Capital to do homage before her Majesty's Coffin. What is incumbent upon them is that they do exert themselves to the best of their several abilities to fulfil their duty, and thus show themselves not unworthy of their trust. The mere form of ceremonial observance is not that which is important.

(3) Decree in the name of the Emperor ordering that stringent precautions be taken in all the quarters of the Palace. The officers and men of the Household Division of the Superior Banners and the Comptroller-General of the Imperial Household are hereby ordered to take strict measures to prohibit suspicious persons from entering the Imperial Palace and to exert their efforts for the complete fulfilment of their duty. Should any one be careless or treat Our commands with levity or indifference, he will be severely punished.



THE VENERABLE ARCHDEACON MOULE.



THE ANNUAL MEETING
OF THE
CHRISTIAN LITERATURE SOCIETY FOR CHINA

HELD IN SHANGHAI, November 19th, 1908.

THE twenty-first annual meeting of the Christian Literature Society for China was held in the Hall of the Royal Asiatic Society on Thursday, November 19th., Mr. D. Landale, Chairman of the Municipal Council presiding. There was a good attendance of sympathizers, and on the platform beside the Chairman, were Drs. Timothy Richard and Hawks Pott, the Hon. C. A. Denby, U. S. Consul-General and Mr. H. E. Hobson.

Proceedings were opened with prayer by the Rev. Dr. Bryan.

Mr. Landale.—Ladies and Gentlemen:—I rise to propose the first formal resolution that the Annual Report and Accounts be adopted. But before proceeding further I feel it is my duty, on behalf of this Society, to allude to the death of the Chinese Emperor and to what has so closely followed, the death also of the venerable Empress-Dowager, who has been the virtual ruler of China for so many years. The passing away of so eminent and masterful a personality in so high a position in the country in which we live and work, cannot be without its effect on the objects and aims which the Christian Literature Society has a heart. While, therefore, recording our regret at the double loss which China has sustained, let us hope that a new era of enlightenment will dawn and that the future rulers of this Empire, whoever they may be, will enable you to carry forward the great work of the Society. I will now refer to the report of the Society's work for the past year, and in doing so, I would like to say that when Dr. Timothy Richard did me the honour to invite me to preside at this meeting, I agreed to do so in the

hope that it would to some slight extent help to identify the commercial community of this place with Missionary enterprise and more particularly with the Educational work in which this Diffusion Society is engaged. Although you may not find much active evidence of our interest in your work, let me assure you that it is more due to the scanty opportunities which our daily duties leave room for, rather than to any indifference or lack of interest. Reading the Report through, the following points seem to call for special mention:—The Books which you have added to your already extensive catalogue of publications constitute no mean record of a year's work, and although I quite realize the amount of labour the making of these translations entails, I hope you are not losing sight of the great benefit to the Rising Generation of China which the issue of educational text-books would, and will bring.* That the Society will be housed in more commodious premises during the coming year is a matter for congratulation, and I hope that the foundation stone which my friend, Mr. Hobson, laid in July, 1908, will culminate in an opening ceremony before July 1909. Letter means of communication, which is rapidly spreading all over the country in the shape of postal efficiency and railway connexions are going to be of vast assistance to you in the transmission and dissemination of literature. In the Report you will find reference is made to the all important question of the abolition of Opium Smoking and I hope the optimistic tone of the paragraph is still justified. A perusal of the Blue Book, which arrived by last mail, containing Mr. Leech's exhaustive summary of what the Provinces are doing shows the need for sustained activity and unrelaxed efforts on the part of those who have at heart the eradication of the vice. For ourselves the Settlement should soon be free of licensed Opium-smoking houses and the opportunity for acquiring the habit by the young should be greatly decreased thereby, but we would like to be assured that the reduction of the area under poppy cultivation and the problem of a substitute for opium revenue had really been tackled by the Chinese Government. Perhaps the deliberations of the International Opium Commission, which will open this winter in Shanghai, may throw some light on these all important points. From your accounts I see that the financial position of the Society is not unsatisfactory. But the list of local subscribers is not what it should be. Of the subscriptions and donations,

* Another Society, the Educ. Assoc. of China, exists for this purpose.

which form your income, only one twenty-fifth part comes from Shanghai and I am sure that this state of affairs has only to be properly represented to be readily rectified. Ladies and gentlemen, in conclusion I must refer to your staff of workers. In Dr. Richard you have a veteran of whom our Settlement many well be proud, and I think he should receive our heartiest congratulations on the reception he was given on all sides during his "modern mission trip"* And I must also allude in terms of the highest commendation to the work of Mr. Cornaby, Mr. Morgan and Dr. MacGillivray. (Applause).

Dr. T. Richard—Mr. Chairman, Ladies and Gentlemen—It is but proper that we remind ourselves that we meet at the time of one of the most momentous events in modern history.

During the last forty years the greatest events in China were those when the Chinese Court fled to Jeho in 1860 and to Sianfu in 1900. But the death of the two great Rulers of China during the last few days, with the possible consequences is a still greater event.

The Empress-Dowager was one of the most remarkable women that ever ruled; the Emperor introduced the greatest reforms ever known in China since the days of Tsin Shi-huang. Vast possibilities for good or ill hang on these. In the face of this tragic event the responsibilities of our Society are greater than ever. Instead of dwelling much on what we did last year, I will first indicate some of the lines which we may work on in the near future. China has sent high Commissioners abroad to inquire into principles of civilization in Japan and the West, and has promised to reform and adopt many of the methods of the West. In these she will undoubtedly be much guided by the advice of friendly nations. But our province is to deal with civilizations rather than with nations and with their foundations, which are their religions, bearing fruit in their respective civilizations. Amid the infinite problems of life there is but one which rises up far above others, like the peaks of the Himalayas, the relation of self to others. These are like light and darkness, mutually excluding one another. It is for the solution of the right relation of these two that governments are formed, that laws are made and religions are established, resulting in what we

* See appendix.

now call the four great civilizations of the earth, viz.: the Hindu and Mohammedan, the Chinese and Christian. Each of these has its excellences which have made large contributions to the progress of the world. But Young China has already been crying aloud for the last ten years for something better than they have. To this cry there have been two answers. One based on materialism, and the other based on spiritualism. Now the aim of our Society is to do our small share in the solution of this world problem—self and others. We believe in bringing good to both. Not with gigantic armaments which threaten the peace of all nations, nor with gigantic trusts which place untold millions in the hands of a few men, while more than a tenth of our race are submerged and are gradually dying of starvation. We do not believe in this materialism which makes a hell of earth. But we do believe in spiritualism, which makes the best use of all material resources in order to make a heaven of earth. We believe that without the root we cannot get the fruit of Western civilization. We believe in that Divine civilization which prays for, and works for the Kingdom of God and, that His will be done on earth as it is in Heaven. We believe in the old saying "Seek ye first the Kingdom of God and His righteousness and all those things shall be added unto you." This is confirmed by the experience of the modern nations of Christendom.

In regard to the Report, I wish to say six sentences: First, that it calls attention to the fact that the Chinese are now watching carefully the progress of other nations with the view of adopting what is best for their own country. Second, that the Chinese who have watched us for twenty years have sufficient confidence in us to come and ask us to select proper Cyclopædias, Text-books, and even religious books, that will be best for their country. Third, to meet this growing need for right literature we have, thanks to the generosity of the late Sir Thomas Hanbury and others built our own offices with double the room which we now possess for our work. Fourth, our publications every week go to some 4,000 of the leading mandarins and the leading Christians in the Empire, dealing with the fundamentals of Christianity and its fruit, Christian civilization, in its numberless aspects for the good of man. Fifth, in order to get the benefit of the advice of more friends as to what is best for the needs of China, we have nearly doubled the number of our directors. Sixth, and last, in order to be able to do far more effective work to guide the public opinion of China we appeal to all the

missionary Societies to set apart a far larger number of their most competent men to provide the best literature for this great Empire. With these remarks I heartily second the adoption of the Report. (Applause.)

The resolution that the report and accounts be adopted was then put to the meeting and carried unanimously.

The Hon. C. A. Denby (who was greeted with applause when he rose to speak) said:—

Ladies and Gentlemen, The General Meeting of this Society affords me a welcome opportunity in connexion with the motion that I am about to make for the election of officers for the coming year, to express some views as to the usefulness of the Society's work, the extent of its possible influence. In dealing with a vast public, the importance of the printed page cannot be overestimated. We can hope to lay our printed views before an audience in localities where the spoken word would never reach. In print we have the gift of tongues. The printer speaks to hundreds of thousands, were the orator speaks to but one. It is to be feared that in the last few decades of contact with the West, China has been learning a one-sided civilization—more impression has been made upon her by our armies, and our warships, than by the instructors in our higher thought. We must rely upon the printed page to carry to this great people a knowledge of the better half of civilization. Our own virtues even are hid under the startling demonstration of our physical power. We risk to have our better side misunderstood. So, with the primary motive of instructing the Chinese people for their own benefit, we may welcome the efforts of this Society as also a powerful instrument for our own greater good. China is growing in physical power, profiting by that side of civilization which teaches the right of might. And when she learns that lesson well, she must inevitably become a tremendous factor in the councils of the world. There is a story told of a Japanese Ambassador abroad that he once stated in effect that Japan for some centuries had been making porcelain and pictures and silks which delighted the artistic tastes of the world, which then called the Japanese yellow monkeys; but that in one November day they had killed 40,000 Russians, and the West had cried out "How civilized the Japanese are!"

I do not fear a yellow peril. My experience in this country has led me to think that just treatment, and integrity of purpose, will avoid in future friction with a powerful China, as it has in the past with a weak one. But let us try to avail of the opportunity, before China has too thoroughly learned our ignoble lesson, to teach her that we are ashamed ourselves of the prominence that we have given to it. We trust for a brighter future, when the most conspicuous attainments of civilization will not be in arms; but in peace. Let us try to teach her that we are looking forward to a day when the lessons of war shall be the least important lessons of civilization. There are no better means to this end than the spread of Christian literature, no worthier philanthropy than to help this Society. With these sentiments, I now have the honour to propose the election of officers and a committee to act for us in this worthy work as follows:

That the Officers for the ensuing year consist of:—President—Sir Robert Hart, K.C.M.G., M.A., LL.D. Vice-Presidents:—C. S. Addis, Esq., Rev. Wm. Ashmore, D.D., Bishop J. W. Bashford, D.D., Rev. J. L. Dearing, D.D., Bishop F. R. Graves, D.D., George Jamieson, Esq., C.M.G., Rev. Griffith John, D.D., Mrs. Archibald Little, Bishop G. E. Moule, D.D., Rev. Arthur H. Smith, D.D., E. T. Williams, Esq., M.A. and Rev. J. S. Whitewright; Honorary Treasurer:—W. G. Lay, Esq.; General Secretary—Rev. Timothy Richard, D.D., LITT. D.; Ordinary Directors:—H. T. Montague Bell, Esq., Rev. W. N. Bitton, A.T.S. Rev. G. H. Bondfield, Miss Hilda C. Bowser, Rev. Ernest Box, F. S. Brockman, Esq., B.A., Rev. R. T. Bryan, D.D., Rev. W. A. Cornaby, Horace Hanbury, Esq., H. E. Hobson, Esq., Pastor Kranz, E. S. Little, Esq., Rev. D. MacGillivray, M.A. B.D., Rev. Evan Morgan, Rev. F. L. H. Pott, D.D., Rev. C. J. Symons, B.A. and Edward Wheen, Esq.

The motion was seconded by Rev. J. W. Cline, Principal of the Anglo-Chinese College. Mr. Cline said that the Chinese were a reading people and the events of the last few days would cause them to even read more than formerly. The question is, what will they read? What have they to read? If the C. L. S. does not produce all that they require, it is not the fault of the Society, but of its supporters. It behoves every man of culture and every man of faith to make it possible for this Society to do its best work for China by producing a literature at once wholesome and actively helpful.

The motion was then put and carried.

Dr. F. L. Hawks Pott, Principal of St. John's University, then moved that the hearty thanks of the Society be tendered to all our supporters. He said that gratitude might be likened to the God Janus, who had one face in front, and another looking behind. The feeling of thankfulness had much to feed on in the favours of the past, but it also cherished a lively sense of favours to come. We had had many generous donors in the past, but we ought not to forget that the chief benefactors were really the Societies of the various churches who gave the men who were Secretaries, and supported them as well, notably the English Baptist Missionary Society which was now giving two men to this work. He congratulated the Society on coming of age, it being 21 years since Dr. Alexander Williamson founded the Society. Another great matter for congratulation was the fact that for so many years they had had as General Secretary, Dr. Richard, a man with the power of large vision, with large sympathies, and inspiring ideals. They had had the help of others, but Dr. Richard had been the mainspring. His colleagues had come from England Ireland and Scotland and as for America, he recalled the long and brilliant services of the late Young J. Allen. He had translated a long roll of valuable books, but he will be longest remembered as the pioneer in the introduction of periodical literature. Long before the churches had entered this field, he founded the "Review of the Times," and it will never be known what large influence that paper had in shaping new China. As the poet Longfellow said :—

"I shot an arrow into the air
It fell to earth I knew not where,
For so swiftly it flew the sight
Could not follow it in its flight.
Long long afterward in an oak
I found the arrow still unbroke."

Long after wonderful results followed the sowing of the seed. The late Dr. Ernest Faber was once asked what sort of work he was doing. He replied: "I am engaged in the conversion of the *Chinese mind*." With all the other conversion, there was an absolute necessity for the conversion of China's mind. This had long been needing a complete

change into a new way and habit of thinking about all the truth being presented to her. This was one of the functions of this Society which was constantly imparting knowledge from a Christian point of view—a most vital and necessary work, for as Lecky, the great English historian had said: “The essential qualities of national greatness are moral, not material.” Means were indeed needed but *men* were the great need, men of long years of experience and therefore fully conversant with Chinese modes of thought. Men at the ordinary stations had so many kinds of detail to see to that they could not secure the necessary leisure. Hence their coming to Shanghai enabled them to concentrate on this one great literary task.

America had done something, but she ought to do more. They were glad to see in the audience John Fryer, LL.D., of the University of California, who had in the earlier years, produced so many valuable scientific books for the Chinese. Dr. Allen’s work he had already referred to. He should like however, to see more American names figuring in the subscription list.

Mr. Samuel Couling in seconding the resolution called attention to the fact that the C. L. S. had not in England the elaborate machinery and organization of the large societies for stirring up interest and collecting money. Notwithstanding this drawback he was glad to see the C. L. S. so well supported. From his own personal knowledge, he was aware that many of the gifts to the Society’s work involved a great deal of self-denial at home, and as long as this was the spirit of the givers he had no fear for the Society’s future. (Applause).

The motion was put and carried.

The proceedings were brought to a close by Dr. Fitch who pronounced the Benediction.

FORM OF BEQUEST.

"I bequeath to the CHRISTIAN LITERATURE SOCIETY FOR CHINA, formerly known as the SOCIETY FOR THE DIFFUSION OF CHRISTIAN AND GENERAL KNOWLEDGE AMONG THE CHINESE, the sum of £ (Tael or Dollars)(free of duty)to be applicable for the general purposes of such Society or Institution : and I declare that the receipt of the Treasurer or other proper officer for the time being of such Institution shall be a sufficient discharge for the same."

Christian Literature Society for China

(C. L. S.)

To those who desire to co-operate in the distribution of our literature we offer the following terms:—

- 1.—A discount of 25 per cent. on catalogue price of C. L. S. publications is allowed to the Book Trade; and 10 per cent. on all orders or purchases amounting to \$10 and upwards. Special terms to Schools.
- 2.—Free grants of tracts and booklets will be made according to our funds. No money grants are ever made.
- 3.—Grants of books towards the founding of Libraries and Reading Rooms are made at half price.
- 4.—All missionaries who subscribe TEN DOLLARS and upwards ANNUALLY to the work of the C. L. S. will be enrolled as members, and will receive a copy of our Annual Report and of each of our ordinary publications as they appear from time to time, at *half price*.

All applications to be made to the Secretary.

All subscriptions are to be sent to the Secretary, 44, Boone Road, Shanghai.

- 5.—Besides the books named in our catalogue we supply all books in the following Catalogues:—

Presbyterian Mission Press Catalogue.

Educational Association Catalogue.

McGillivray's Current Christian Literature Catalogue.

All Tract Society Catalogues.

Other books not in these Catalogues will be also supplied if names of publishers are given.

- 6.—All business communications are to be addressed to the Manager C. L. S. Depôt C, 444, Honan Road, Shanghai.
- 7.—Catalogues free on application.